

47-5
8

SOCIETY OF INQUIRY;
Princeton Theol. Seminary.

| | | |
|--------|---|-----|
| Case. | I | ... |
| Shelf. | 7 | ... |
| Book. | | ... |



Digitized by the Internet Archive
in 2015

THE
BAPTIST MISSIONARY MAGAZINE.

Vol. 17.

October, 1837.

No. 10.

QUARTERLY PAPER.—No. IV.

MRS. JUDSON'S GRAVE AND THE HOPIA TREE.

On the following page is a drawing of the Hopia tree that stands at the head of Mrs. Judson's grave. The sketch was taken "leisurely and carefully," by the Rev. Mr. Maleom, during his late visit to Burmah, and may be relied on for its "absolute accuracy." The place of burial, it will be recollected, was at Amherst, by the mouth of the Salwen river, "near the spot where she first landed," on her removal from Rangoon. The marble stones which stand by the grave, were procured at the expense of several female friends, and bear the following inscription:

ERECTED TO THE MEMORY
OF
ANN H. JUDSON,
WIFE OF ADONIRAM JUDSON,
MISSIONARY
OF THE
BAPTIST GENERAL CONVENTION IN THE UNITED STATES,
TO THE
BURMAN EMPIRE.

She was born at Bradford,
In the State of Massachusetts, North America,
Dec. 22, 1789.

She arrived, with her husband, at Rangoon,
In July, 1813:

And there commenced those
MISSIONARY TOILS,
Which she sustained with such
CHRISTIAN FORTITUDE, DECISION, AND PERSEVERANCE,
Amid scenes of
Civil Commotion and Personal Affliction,
As won for her
Universal Respect and Affection.

She died at
Amherst, Oct. 24, 1826.



THE HOPIA TREE.

Within the small enclosure which surrounds the mother's grave, lie also the remains of the

—“*Pale babe*,—to hush whose wailing cry,
“She checked the death groan.”

The calamitous scene has been pencilled by the same gifted lady, to whom we are indebted for the accompanying stanzas on the Hopia tree.

“He comes! He comes!
The wearied man of God, from distant toil.
His home, while yet it seems a misty speck,

His glance descries,—half wondering that the
^{step}
Of his beloved glides not o'er the heath,
As wont, to meet him.

Ah! what heathen lip,
In its strange language, told him, that on
earth
Nothing remain'd which to his throbbing
heart

In that hour's desolation he might press,
Save that poor famish'd infant. Days of care
Were measur'd to him, and long nights of
grief
Weigh'd out,—and then that little moaning
one
Went to its mother's bosom, and slept sweet
'Neath the cool branches of the Hopia tree.”

For the Baptist Missiouary Magazine.

THE HOPIA TREE,

PLANTED OVER THE GRAVE OF MRS. ANN H. JUDSON.

“Rest! Rest!—the Hopia tree is green,
And proudly waves its leafy screen,
Thy lowly bed above,—
And by thy side, no more to weep,
Thine infant shares the gentle sleep,
Thy youngest bud of love.

“How oft its feebly wailing ery
Detain'd unseal'd thy watchful eye,
And pain'd that parting hour
When pallid death, with stealthy tread
Descried thee on thy fever-bed,
And prov'd his fatal power.

“Ah!—do I see, with faded charm,
Thy head reclining on thine arm,
*The Teacher** far away?—
But now, thy mission-labors o'er,
Rest, weary elay,—to wake no more,
Till the Great Rising-Day.”

Thus spak the traveller, as he staid
His step within that sacred shade—
A man of God was he,—
Who his Redeemer's glory sought,
And paus'd to woo the holy thought
Beneath that Hopia tree.

The Salwen's tide went rushing by,
And Barmah's cloudless moon was high,
With many a solemn star;—
And while he mus'd, methought there stole
An angel's whisper o'er his soul,
From that pure elime afar,—

Where swells no more the heathen sigh,
Nor 'neath the idol's stony eye
Dark sacrifice is done,—
And where no more, by prayers and tears,
And toils of agonizing years,
The martyr's crown is won.

Then visions of the faith that blest
The dying saint's rejoicing breast,
And set the pagan free,
Came thronging on, serenely bright,
And cheer'd the traveller's heart that night,
Beneath the Hopia tree.

* “The last day or two of her life, she lay almost motionless, on one side,—her head reclining on her arm. Sometimes she said, ‘The teacher is long in coming, and the new missionaries are long in coming. I must die alone.’”
Knowles's Memoir.

L. H. S.

It may interest some of our readers, to state that the mission labors begun at Amherst by Mr. and Mrs. Judson in 1826, but transferred the following year to Mauhnein, on the removal of most of the population thither, have lately been recommenced, and that the station in all probability will be permanently occupied. About 1600 Peguans or Taling, reside on the peninsula, which is described as an elevated table land, jutting out from the eastern bank of the Salwen, and presenting an area of four square miles. With the favor of God this hallowed spot will become ere long the home of a Christian people, and the first female missionary to Barmah, and the first female Burman convert, (Mih Men la, who was also buried at Amherst,) will rise with a numerous company to “meet the Lord in the air.”

EXTRACTS FROM MRS. JUDSON'S ADDRESS TO FEMALES IN AMERICA.

(Written during her visit to this country in 1822.)

Condition of Females in the East.

“In the land of my birth, rendered doubly dear from the long entertained thought of never again beholding it; in the country favored by Heaven above most others, it is with no common sensations, I address my sisters and female friends on this most interesting subject. Favored as we are from infancy with instruction of every kind, used as we are to view the female mind in its proper state, and accustomed as we are to feel the happy effects of female influence, our thoughts would fain turn away from the melancholy subject of female degradation, of female wretchedness. But will our feelings of pity and compassion—will those feelings which alone render the female character lovely, allow us to turn away—to dismiss the subject altogether, without making an effort to renege, to save? No!—I think I hear your united voices echo the reply: ‘Our efforts shall be joined with yours. Show us the situation of our tawny sisters the other side of the world, and, though the disgusting picture break our hearts, it will fill us with gratitude to Him who has made us to differ, and excite to stronger exertion in their behalf.’ Listen, then, to my tale of woe!

“In Bengal and Hindostan, the females, in the higher classes, are excluded from the society of men. At the age of two or three years, they are married by their parents to children of their own rank in society. On these occasions all the parade and splendor possible are exhibited; they are then conducted to their fathers’ abode, not to be educated, not to prepare for the performance of duties incumbent on wives and mothers, but to drag out the usual period allotted, in listless idleness, in mental torpor. At the age of thirteen, fourteen, or fifteen, they are demanded by their husbands, to whose home they are removed, where again confinement is their lot. No social intercourse is allowed to cheer their gloomy hours; nor have they the consolation of feeling that they are viewed, even by their husbands, in the light of companions. So far from receiving those delicate attentions which render happy the conjugal state, and which distinguish civilized from heathen nations, the wife receives the appellation of *my servant*, or *my dog*, and is allowed to partake of what her lordly husband is pleased to give at the *conclusion* of his repast! In this secluded, degraded situation, females in India receive no instruction, consequently they are wholly uninformed of an eternal state. * * * * * Thus destitute of all enjoyment, both here and hereafter, are the females in Bengal. Such is their life, such their death—and here the scene is closed to mortal view!

“But let us turn our eyes from the present picture to one not less heart-rending, but where hope may have a greater influence to brighten and to cheer. The females in the Burman Empire, (containing a population far above the United States of America,) are not, like the females in Bengal, secluded from all society. In this respect, they are on an equality with ourselves. Wives are allowed the privilege of eating with their husbands. They engage in domestic concerns, and thus, in some respects, the Burman females deserve our particular sympathy and attention. But they enjoy little of the confidence or affections of their husbands, and to be born a female, is universally considered a peculiar misfortune. The wife and grown daughters are considered by the husband and father as much the subjects of discipline, as younger children; hence it is no uncommon thing for females, of every age and description, to suffer under the tyrannic rod of those who should be their protectors.

“Burmah, also, like her sister nations, suffers the female mind to remain in its native state, without an effort to show how much more highly she has been favored. The females of this country are lively, inquisitive, strong and energetic, susceptible of friendship and the warmest attachment, and possess minds naturally capable of rising to the highest state of cultivation and refinement. But alas, they are taught nothing that has a tendency to cherish these best native feelings of the heart! * * * * *

“Shall we, my beloved friends, suffer minds like these to lie dormant, to wither in ignorance and delusion, to grope their way to eternal ruin, without an effort on our part, to raise, to refine, to elevate, and to point to that Savior who has died equally for them as for us? Shall we sit down in indolence and ease, indulge in all the luxuries with which we are surrounded, and which our country so bountifully affords, and leave beings like these, flesh and blood, intellect and feeling, like ourselves, and of *our own sex*, to perish, to sink into eternal misery? No! By all the tender feelings of which the female mind is susceptible, by all the privileges and blessings resulting from the cultivation and expansion of the human mind, by our duty to God, and our fellow-creatures, and by the blood and groans of Him who died on Calvary, let us make a united effort; let us call on all, old and young, in the circle of our acquaintance, to join us in attempting to meliorate the situation, to instruct, to enlighten, and save females in the Eastern world; and though time and circumstances should prove that our united exertions have been ineffectual, we shall escape at death that bitter thought, that Burman females have been lost, without an effort of ours to prevent their ruin.”

American Baptist Board of Foreign Missions.

Deputation to Eastern Missions.

JOURNAL OF MR. MALCOM.

(Continued from p. 212.)

Our last number completed Mr. Malcom's notices of Burmah, previous to his departure from Rangoon for Calcutta. His arrival at the latter place on the 21st of Sept. last, has been mentioned. Near the mouth of the Hoogly, he met a steamboat on her way to Kyonk Phyoo, but was ignorant of her destination.

While at Calcutta, he was most hospitably entertained at the house of the Rev. Mr. Pearce, of the English Baptist Mission. A few days were spent at Serampore. Various important considerations deterred him from proceeding to Sadiyá. He had full opportunities, however, of conversing with two Singpho princes, from that vicinity, and other respectable natives, besides access to other valuable sources of information respecting that region.

The season being unfavorable for a voyage to Madras, and no opportunity presenting of a passage to Arracan, his stay at Calcutta was protracted several weeks. Some repose was necessary, his strength having been greatly reduced, (in addition to former complaints, of the eyes, and throat, which were aggravated,) and the heat being exceedingly oppressive. On regaining his usual health, he continued his way to Chittagong and Arracan, as narrated below. Previous to his departure, he procured supplies of the more important medicines, and divided them to the several stations. Also, the Scriptures and tracts in the Bengali language, which is spoken by Bengalees in almost every large town in Burmah. Chinese tracts and scriptures were not to be obtained either at Calcutta or Serampore.

Chittagong.

After long waiting for a passage to Arracan, and none having yet offered, I embarked Nov. 27, 1836, for Chittagong, trusting to get forward from thence. The voyage consumed a fortnight.

This town lies about ten miles from the mouth of the river, on the right bank, and is the head quarters of a Company's regiment and the civil offi-

cers of the province. The Rev. Mr. Johannes, who has labored here for sixteen years in connection with Serampore, received me with great hospitality, and in a few days I was provided with a passage one stage further on my way.

Chittagong, or Islam-a-bad, is situated on and among small abrupt hills, which furnish beautiful sites for the mansions of the English, some of which command a view of the sea. The natives live along the vallies among plantain, olive, mango, orange, and almond trees with neat gardens of esculents. The streets are in good order, and the bazaar abundantly supplied with every sort of domestic and foreign produce. The town includes 12,000 people, and immediately adjacent are many populous villages. The language, the mode of building, and the general aspect of every thing, is decidedly Bengalee. About three hundred vessels, chiefly brigs of from forty to a hundred tons, are owned in the place, and many vessels from other places resort there. The chief exports are rice and salt. I saw lying at anchor several large Maldivé boats of indescribable construction. These vessels with a deck made of thatch, venture annually during this fine season, from those distant islands, bringing cowries, tortoise-shell, camela, (dried boneta,) cocoa-nuts, and coir for rope; and carry away rice. No missionary has ever been sent to that numerous and interesting people.

Mr. Johannes preaches in English and Bengali, both of which are vernacular to him, but devotes most of his time to a very large school, which was commenced by Rev. Mr. Peacock, in 1818. It was intended, and has always been continued for poor Roman Catholic children, but there have generally been a few Bengalees. Several of the pupils, on finishing at school, have obtained places under Government. But two scholars have ever been converted, one of whom is now a useful missionary. Except these two conversions, the Protestant faith seems to have derived no benefit from the zealous and arduous labors, which have so long been bestowed on this school.

Accompanying Mr. Johannes into the bazaar to preach, we soon had an audience of fifteen or twenty, who paid good attention and asked some ques-

tions, but seemed firm in their own faith. A Mussulman Yogee passing by, smeared with cow-dung and Ganges mud, I felt anxious to converse kindly with him, and did so for some time through Mr. Johannes. His countenance was anxious and care-worn, and he declared that the sole object of his life was to appease the severity of the angel of death. I pointed him to the Lamb of God, and endeavored to make clear to his understanding the way of life. It was not necessary to dwell on his sinfulness and need of a Savior. He was burdened with conscientious guilt. But he was afraid to give up his austerities, and depend on free grace; and ended with the usual conclusion, that our religion is excellent for us, but their religion is safer and better for them.

There have for ages been descendants of the Portuguese in Chittagong, who have multiplied to about two thousand souls. They have two places of worship and, at present, one priest, who, however, being ignorant both of Bengali and English, is restricted to the mere performance of his Latin ritual. This class show no anxiety, in general, for the conversion of the pagans, and in many cases are less moral, if possible, than the heathen themselves.

The district of Chittagong is about 120 miles long, and 60 wide. It seems to have belonged originally to Tiperah, and to have become a part of the kingdom of Bengal early in the 16th century, after which it was annexed to the Mogul dominions. It was ceded to the Company by Jaffier Ali Khan in 1760. The population is about one million, of which two thirds are Mussulmans; the residue are chiefly Hindoos. There were formerly many Mugs, but since the tranquilization and security of Arracan under British rule, most of these have returned to their country.

Most of Chittagong is fertile, and rice is largely exported. Salt is made and exported in great quantities, and much is used on the spot in curing fish, which abound on the coast. The inhabitants are in general wretchedly poor, but the Company derive annually from the province about 1,200,000 rupees. The taxes being collected not on the system of Arracan and the Tenasserim Provinces, but on the Zemindar system of Bengal, the people pay perhaps nearly double that sum.

Voyage to Arracan.

Finding a coasting vessel of about

thirty tons, bound to Akyab, I embraced the opportunity of going that far toward my destination, and, after an uncomfortable voyage of five days, reached the place.

A little to the south of Chittagong, we passed the mouth of the Cruscool river, where is situated the Mug village of Cox's Bazaar, containing perhaps six hundred houses. Here the excellent Colman labored a few months and died. Loath to quit the place at the beginning of the rains, and spend that long period away from his people, he remained, and fell at his post. The insalubrity of this spot to foreigners, seems not easily accounted for. It stands only two or three miles from the open sea—on lofty ground—at the termination of the "White Cliffs"—and has no jungle very near. Colman's bungalow stood on a hill facing the sea, and there seemed no visible reason why a temperate and prudent man might not remain safely. But this whole coast seems deadly to foreigners.

Of such cases as that of Colman, I have learned the particulars of some twenty or more, who, trusting to caution and a divine blessing on well-meant endeavors, and willing to hazard all things for the heathen, have staid where others dare not stay, and sooner or later fallen by the country fever. The Lord forgive those, who, without having seen a mission, pronounce the whole scheme mercenary. An idle, luxurious and selfish missionary I have not yet seen.

No missionary has resided at Cox's Bazaar since Mr. Colman's decease. Mr. Fink has sometimes visited the place, and for a few months two native assistants were stationed there. About twenty of the inhabitants had become Christians before Mr. Colman's arrival, some of whom removed to Akyab. The rest are dead, excluded, or scattered. The town must be an out-station from Chittagong. The population is constantly diminishing.

At Akyab, the Rev. Mr. Fink, a converted native of Ternate, who has been a missionary here for ten years, in connection with Serampore, received me into his large family with great kindness. The English officers, as every where else, bestowed upon me every attention in their power, and added many valuable facts to my stock of official memoranda.

The city is situated on the northern mouth of the Arracan, or more properly the Kulladine river, about a mile from the sea, and has a spacious and secure

harbor. It is the commercial metropolis of Arracan, and has much shipping generally in port. Rice is obtained in unlimited quantities among the numerous islands, which form the Delta of the Kulladine and Combermere Bay. It costs, on an average, cleaned from the husk, ten rupees per hundred arees,* and the export amounts annually to more than 300,000 rupees. The price of paddy or uncleaned rice, is about five rupees a hundred arees. A considerable quantity of salt is exported, which is here bought at three maunds for a rupee, or about 250 pounds for forty-five cents. The population of the city is about 8000, of whom many are Bengalees, and some Chinese.

The district of Akyab comprises the whole of Arracan as far south as Combermere Bay; but in this region only about 20,000 donges are cultivated.† Each dong of tilled land will produce about two hundred and eighty bushels of paddy, yielding the cultivator about seventy or eighty rupees, when delivered at market.

The late census gives of mendicants in the whole district, 31 Mugs and 210 Mussulmans. Of loose women, there are but two Mugs, while of the comparatively few Bengalees there are over fifty. These wretched beings are licensed for five rupees each per annum—a system which is pursued in other parts of the Company's territory.

Mr. Fink maintains, with the aid of his wife and son and a native assistant, three schools, one for males and another for females, in the vernacular, and one for boys in English. All are in a weak state, and present few encouraging appearances. No conversion has occurred in either of the schools. He has baptized here eleven Arracanese and two East Indians.‡ The whole number of members in his church is about forty. Of these many reside at Kroo-day, a village on the other side of the island, eight miles distant, containing ten or twelve families, most of whom are Christians. Four of the natives are employed as assistants, who daily distribute tracts, and preach from house to house. None are at present known to be seriously examining the claims of Christianity.

* An aree is about 25 pounds.

† A dong is about six acres.

‡ The term now generally applied to those in whom native and European blood is mixed, and who used to be called "country born."

I embraced the opportunity at Akyab, as at other places, of preaching to the few who understand English, (about a dozen, including Mr. Fink's family,) and to the natives through Mr. Fink. In addressing native Christians, (for none others attend public worship in general,) I generally question them respecting the great truths of religion, and find them, as might be expected, mere babes in knowledge, but often very intelligent and firm. A weekly exercise on the plan of our Bible Classes, would prove, at every station, of great utility.

Kyook Phyoo and Ramree District.

No vessel being soon to go to Kyook Phyoo, I hired a fishing-boat, leaving Mr. Fink to engage me a passage in the first vessel for Madras. With eight stout oar-men, and a promise of buck-shee (present) if they made great haste, I arrived in twenty three hours—the time being usually from two to three days. The little Hindoostanee I endeavored to pick up in Calcutta, proves every day important, but on this occasion quite necessary, as not a soul in the boat speaks a word of English. The Hindoostanee is the universal language of India, understood by some persons in every region, and spoken generally by servants. Foreigners acquire it rather than any of the other vernaculars. Fifty or sixty traveller's phrases, with sundry single words, enable me to get along somehow, but often leave me at a loss in cases of special necessity.

Through divine goodness, in restoring Mr. and Mrs. Comstock from late severe illnesses, I found them at their post in Kyook Phyoo, in health, and was received with great joy. A week soon rolled away in friendly and official intercourse, and resulted, as in previous cases, in a strong personal regard, which made parting truly painful. We visited all the adjacent villages, and settled various plans, which I trust will prove important and successful. I availed myself of my present improvement in voice, to preach to the military gentlemen of the station, and such others as understood English, and had an audience of about twenty—the only sermon they had heard during the two years of the regiment's stay in Arracan.

There are many reasons why a missionary should abstain from officiating regularly to the few English and other nominal Christians, who may reside at

his station. Few could do so acceptably, without engrossing most of their time in the study of sermons; and many missionaries are almost wholly lost to the heathen on this very account. In general, the persons with whom he would become thus identified in the eyes of the people, live in the open violation of the Sabbath, or other scandalous vices. If he were resolute and faithful, he would soon find himself attended by only a part of those for whom he preached in English, and a disagreeable state of feelings would probably grow up. The missionary is sent to those who know not the way of life; and these know already enough to be saved, if they would obey. This is not the place to multiply arguments on such a subject. It will suffice to remark, that while a missionary should readily render his spiritual services to nominal Christians when sickness, death, or other occasions call for them, and welcome to his family worship and expositions such as may be willing to attend, his proper business is to go after the lost ones, who have never known the way of peace. To these he is sent by those who furnish his support.

Mr. and Mrs. Comstock arrived at Kyouk Phyoo, and began the first labors of our Board in Arracan in March, 1835, having previously studied Burman in America and on the voyage, under Rev. Mr. Wade. He now begins to converse freely with the natives, and to preach a little. He has distributed tracts, and conversed with the people not only at Kyouk Phyoo, but at some sixty or seventy villages in the district. In March, 1836, he began two schools, which have had an average of twenty-five scholars. The repeated sicknesses of both himself and wife have interrupted them very much, and considerably reduced the attendance. The scholars, with two or three adults, form Mr. Comstock's audience on the Sabbath. Part of the day is spent with the pupils in Sabbath school exercises. Several of the boys evinced a good proficiency, for the time, in reading, writing, geography and arithmetic, and answered questions on the principal points of Scripture truth with great correctness. No conversion is known to have taken place at this station, and but one individual seems to be seriously examining the claims of Christianity.

This port is a watering place for numerous trading vessels from Bassein and other places in Burmah, on their

way to Chittagong and Calcutta. They generally stop several days, and traffic a little. Many of them carry forty, fifty or even more men. These often resort to Mr. Comstock's house, to hear about the new religion, and receive tracts. Some of them come from places which no missionary has yet visited. As the region round Kyouk Phyoo is barren, and thinly peopled, almost every eatable and many manufactures are brought from adjacent places, and from Aeng, which extends still more the opportunity of distributing gospels and tracts. The employment on public works, &c. being greater than the supply of resident laborers, many come every dry season, and return to their families at the beginning of the rains—by whom the truth may be disseminated. The very extensive archipelago to the east and north of Kyouk Phyoo, enable a missionary to reach much of the population by water, in a convenient boat. Thus, although the population of the town is small, not exceeding probably, with adjacent villages, two thousand souls, it is an important location for a missionary. It moreover has the advantage of a European physician, and a bazaar containing every necessary.

Ramree, at the south-east end of the island, about twenty-four hours' sail from Kyouk Phyoo, stands on a large creek of the same name, eighteen or twenty miles from the mouth, and has 7000 inhabitants, compactly located. It occupies both banks of the creek, connected by noble bridges, and enjoys a large bazaar, and much commerce. Though very hot, from its being low and surrounded by hills, it bears a high character for salubrity; and latterly has been preferred in this respect, even to Kyouk Phyoo. One or two British officers reside here. It has all the advantages, as a missionary station, which have just been attributed to Kyouk Phyoo, beside having a much larger population on the spot; and ought to be occupied as soon as possible. The large and very populous island of Cheduba, is immediately adjacent.

Eastward of Ramree, about half a day, is a considerable sect, who maintain that there is one eternal God, who has manifested himself in the different Boodhs. They deny the transmigration of souls, and affirm that at death the future state of every human being is eternally fixed. They worship the images of Gaudama, merely as images,

to remind them of Deity. They have however kyoungs and priests, and conform to all the Burman usages, though rejected as heretics by their countrymen. There has been no attempt made to ascertain their number, though it is certainly considerable. Many tracts and portions of Scripture have been distributed among them, and many have expressed strong desires for the visits of a missionary.

Sandoway, the capital of the district of that name, which embraces all the south part of Arracan, stands on the Sandoway river, about twelve miles from the sea. It has a population of 4000, chiefly Burmans, and half Burmans; the rest are Mugs. No spot in India is considered more healthful than this. From hence a missionary might operate extensively, not only in south Arracan, but up the Bassein river, and the islands at its mouth, in Burmah proper. The British officer there, is anxious for the settlement of a missionary, and would afford him every possible facility. It is the only spot, beside those which have been named, where a missionary could hope to live during the sickly season, except perhaps Aeng, where a British commissioner &c. reside throughout the year, but at great hazard. No officer there has been able to retain his health, and several have died.

Province of Arracan.

Of this province at large, I need not add much beside the remarks on particular districts which have already been given. It is called, by the natives, *Rek-hain*, and is bounded north by the river Naaf, and a line from near its sources, eastward to the Anou-pee-too-miou, or Yomadong mountains, which divide it from Burmah the whole length, down to Cape Negrais. On the west is the Bay of Bengal. The length is about 470 miles. The breadth never exceeds 100, and sometimes is only ten—average about sixty. It is estimated to contain about 17,000 square miles, of which but one twenty-fourth* is cultivated, though almost every part is capable of tillage.

The population, by the last official returns, is nearly 237,000. The country is divided into four districts, viz. Akyab, Ramree, Sandoway, and Aeng;

* Lieut. Pemberton thinks 1-32d part only is cultivated, but he gives the population at 174,000.

of which Akyab has 108,166 inhabitants; Ramree 68,934; Sandoway 22,976; and Aeng 11,751. In addition to these, there are hill tribes, not regularly numbered, amounting to about 25,000.

The country appears to have preserved its independence from the earliest periods, though often invaded and overrun, for a time, by its more powerful neighbors. In 1783 Minderagyee, emperor of Burmah, resolved on annexing it to his dominions. Raising an overwhelming force, he invaded it in various places, both by sea and land, and, though vigorously resisted, completely conquered all the more level portions on the sea-board, and took the monarch prisoner. Several hill tribes, however, remained free, and do so to this day.

Among the spoil on this occasion, the most valued articles, and those which perhaps had a large share in inducing the war, were a colossal bronze image of Boodh, and a cannon measuring thirty feet long, and ten inches in calibre. These were transported in triumph to Amerapúra, the then capital, and are still shown there with much pride.

Since the cession of the country to the British, the descendants of the old royal family of Arracan have several times endeavored to regain the government. During the present year, (1836,) an attempt of the kind was made. Some of the hill tribes, and various robbers &c. joined the conspirators, and an army of considerable force was mustered. Some villages were burnt, and the city of Arracan taken; but the sepoys drove them from the place without coming to any pitched battle, and the leaders at length took refuge in Burmah, and ended the struggle. The government at Ava has given up most of the chiefs, who are now in prison at Akyab.

The province has always been deemed particularly unhealthy to foreigners, though the natives have as few diseases, and as little sickness, as in other parts of Burmah. Kyonk Phyou, Ramree, and Sandoway, are certainly salubrious points—particularly the latter. Most of the face of the country is rugged mountain, covered with forest and jungle. The soil of the low lands is luxuriant, and well watered by beautiful streams from the mountains. The coast is particularly desolate, and, except at three or four places, shows no sign of any inhabitant. The ranges of hills along the sea-board are composed of grey sand-stone, intermixed with fer-

ruginous clay. Coral abounds along the whole coast.

The proximity of the mountains to the sea, precludes large rivers. The only one of importance is the Kulladine, which rises about in the parallel of Chittagong, and, after a southerly course of 250 miles, including its windings, disembogues itself by several mouths, the principal of which is at Akyab. The Arracan river discharges itself by the same delta. The innumerable islands which extend from the latitude of the city of Arracan, to that of Kyouk Phyou, give the most complete access to most of the agricultural regions.

Arracan was once famous for coconuts, but in former wars they were nearly exterminated. There are now scarcely any trees of this sort in the province.

The fruits and vegetables are much the same as in Burmah, but in general less abundant, and of inferior quality. Oranges (called by the natives sweet limes) are very plenty and excellent. The proper lemon, I was told, is not found, but there are limes as large as ostrich eggs, with skin as thick as that of the shattuck. The annual fall of rain is about two hundred inches. The seasons are the same as those of Pegu.

The principal city used to be Arracan. It is now reduced to 3000 inhabitants, and is still diminishing. Its trade has passed to Akyab, at the mouth of the river, a site selected by the English for its advantageous position for health and commerce, and now rapidly growing. The old city has been always most fatal to foreigners, though a favorite residence with the Mugs. The Burmans, who used to come with the governor when the country was their province, could not endure it. When the British took it and established a camp there, two full European regiments were reduced in a few months, to 300 men in both—and even of sepoy and camp followers from forty to fifty died per day. Perhaps the particular circumstances of that army gave force to the pestilence, for nearly the same dreadful diminution attended the army in Ranngoon, confessedly one of the healthiest places in the world.

This country is regarded as the parent hive of the Burman race and language. They are certainly much less intelligent than the Burmans, and the country less prosperous, doubtless in consequence of frequent and desolating wars, and long oppression. The written language is precisely the same as

the Burman, but the pronunciation of many letters is so different, as to make a dialect not very intelligible to Burmans. Why the language and people are called Mugs, rather than Arracanese, is not very clear. I was generally assured that it is derived from a race of kings, who reigned at the time the country first became much known to Europeans. They regard the term as a contemptuous nickname, and universally call themselves Mrammas. This name they declare to be usurped by the Burmans, whom they call Ouk-tha, or people of the low country. The Burman in turn takes this epithet as an insult.

Many Bengalees are settled in the maritime sections of the country, who retain their own faith. They are called by the Arracanese, Kula-yekein. Their morals are far worse than those of the natives.

The trade of the country never was considerable, till since the late removal of transit duties. It is now large and increasing. There is no mint in the province, as stated by Hamilton, but Company rupees and pice are the uniform currency.

The taxes are very burdensome, and levied on almost every thing—land, fruit trees, fishing nets, spirit shops, boats, buffaloes, toddy trees, ploughs, hucksters, traders, physicians, astrologers, the right of collecting wax and honey, of cutting timber, &c. &c. All the monopolies are now abolished, except opium and salt. The opium vendor must buy only of Government, and must also pay 25 rupees (?) per ann. for a license. Formerly the inhabitants were forced to make a certain quantity, and to sell it to Government for two annas a maund, (82 lbs.) which was carried to Bengal, where also it is a monopoly, and where none could be bought except from Government at four rupees per maund—a clear profit in that short distance of almost the whole price. The people are not now forced to make it, but all they do make must be sold in the province, or, if exported, must be sold only to Government at twelve annas the maund. The entire revenue derived by the Company from Arracan amounts to about 600,000 rupees per annum.

Slaves were much more numerous under the Burman government than now, and modifications of the system have been established very much like those of the Tenasserim Provinces. Such as were taken in war, have been released. Persons may sell themselves

for money, but cannot sell one another or their children. Fifteen rupees per annum is now required to be deducted from the debt of a man, and eight from that of a woman.

Though the Arracanese are Boodhists, and as tenacious of their system as others; yet they seem far less devoted to its prescribed observances. Little money or time is spent in religion. I never saw a pagoda in the province, except a small one left half built near Akyab; nor any person carrying offerings, or attending to his religion in any other way. The kyoungs which I saw, are wretched huts, for the most part. There are, more in the interior, pagodas &c. in greater abundance; but Mr. Fink, who has travelled much in the province, has seen but three new pagodas in the whole district of Akyab, for ten years past. His opinion is, that the influence of Boodhism is sensibly on the decline, while no other system is taking its place. At Akyab are only about twenty priests. At Ramree, which is the episcopal residence and religious metropolis of all Arracan, there are perhaps two hundred.

Among many incidents illustrative of the declining power of Boodhism over this people, Mr. Fink related the following:—In one of his excursions, a man complained to him (Mr. Fink holds an office under Government) of his neighbor for demolishing an idol. The man defended himself by the following representation. He had been fishing at some distance from home, and was returning with a club in his hand to defend himself from wild beasts. As he approached the village, and was passing by an image of Gaudama, he saw some of his buffaloes wandering away into the forest. Commending his net and string of fishes, therefore, to the care of the idol, he set off to recover his beasts. This object accomplished, he returned; but as he drew near, a huge bird descended and bore away all his fish. Angry at the image, and excited by his loss, he upbraided it for stupidity, and dealt upon it such blows with his club, as knocked off its head. Mr. Fink, of course, endeavored to show the folly of both him who still venerated, and him who had rudely broken the idol.

To one who has observed the awful reverence paid by idolaters to their idols, this incident is not merely amusing. A few years ago, no man in Arracan would have dared, under any temptation, to commit such an act, and especially to expose himself for it.

This little fact, too, shows that, as in popery, so in Boodhism, though the more enlightened regard the image only as an image, and a remembrancer of Deity, the common people pay it, truly and literally, divine honors.

Some thousand tracts and portions of Scripture have been distributed in Arracan, and the truth proclaimed in many places; but it is known that large numbers of the tracts have been destroyed, and no general spirit of investigation prevails. The few native Christians in connection with Mr. Fink, are all that are known among the 300,000 Arracanese.

Toward the hills is the Mroo or Moong tribe, about 5000. Beyond these, on the lower hills, are the Kyens, amounting to 15,000; and beyond these, on the Yomadong mountains, are the Arungs or Arings, amounting to 10,000. Of these tribes mention has been made in another place.

None of them have received the "good news," and little of them is known to the British government. Missionaries among either of them, would be obliged to reside half the year on the sea-board.

Voyage back to Akyab.

The return to Akyab was rendered less dreary than the voyage down, by the society of br. Comstock. There was no more room indeed; as, though I had a larger boat, there were now two of us; and the monsoon being against us, we were much longer. But Christian converse was sweet in this land of idols and iniquity. As we now were obliged to stop at night, and for cooking, it gave an opportunity of seeing some of the people in their villages, and presenting them the first tracts they had ever seen, as well as walking a little among the solitudes of everlasting green.

The region between Kyouk Plyoo and Akyab is an extensive and yet unexplored archipelago of small hilly islands, for the most part uninhabited. To those who, going by boat, wind among these instead of putting out to sea, the scenery, though wild, is often very fine.

An orient panorama, glowing, grand,
Strange to the eye of poetry: vast depths
Of jungle shade: the wild immensity
Of forests, rank with plente, where trees
Foreign to song, display their mighty forms,
And clothe themselves with all the pomp of
blossom. *Lawson.*

The shores for the most part are coral. Specimens of great size and beauty, white, yellow, red, and black, are gathered here. To walk on "coral strands" was not less new to me, than to see beautiful shells, such as are on mantel-pieces at home, moving over the moist sand, in every direction, each borne by its little tenant. The study of conchology has long seemed to me to bear about the same relation to the animal kingdom, that the study of the coats of unknown races of men would be to the human family. But to see the creatures *in* their robes, to watch them as they sought their food, or fled to their holes at my approach—to mark what they ate, how they made their holes, and how, when overtaken, they drew all in and seemed dead, how they moved, and how they saw, &c., was delightful. I felt myself gazing at a new page in nature's vast volume. I rejoiced that *my* God is so wise, so kind, so great, and that one day I should read his works in fairer worlds.

Some of these shells resembled large snails, but of beautiful colors—others still larger, and more elegant, were of the shape used for snuff-boxes—others were spiral cones, five or six inches diameter at the base. Each had claws, which it put forth on each side, and walked as a tortoise, but much faster. When alarmed, the head and claws were drawn inward so far as to make the shell seem empty. As my ignorance of conchology prevented my distinguishing common from rare specimens, I refrained from encumbering my luggage with either shells or coral.

The forest was too thick and tangled to allow us to penetrate many yards from shore, except where there were villages. Recent tiger tracks, too, admonished us not to attempt it. Alas! here is a fine country with but 1-33d, or at most 1-24th of the land inhabited, and the forests thus left, rendering the climate injurious to the few who remain. Such are the bitter fruits of war. War has made this wilderness, where there might have been a garden, and given back the homes of men to beasts of prey.

(To be continued.)

Our latest advices from Arracan are of the 6th of February last, a continuation of Mr. Comstock's journal to that time having been received, which will appear in our next number.

Burma,

EXTRACTS FROM THE JOURNAL OF MR. KINCAID.

(Continued from page 191.)

Southern Tour—Sen-dai—Tha-woot—Nyoung-ben.

Oct. 26, 1836. With five thousand tracts and books, divided among the native Christians and myself, which made a heavy load for us, we turned our faces from the golden city, and, after getting clear of the suburbs and passing one ferry, two miles from the walls, we travelled for two hours over luxuriant rice fields. There is no such thing as fence, hedge, or stile: the division of fields is by a small ridge of earth, from two to three feet high, and the fields are of all possible shapes.

Sen-dai is a large rural village, on rolling ground, shaded by tamarind and palm trees. There are two large monasteries, beautifully situated without the village, and surrounded by shady groves and tanks of pure water. Thirteen monks inhabit these spacious buildings: now they bathe in the tanks—now they lounge in the deep dark shade of the tamarind, and count their beads. We gave them some tracts, urged them to read, and told them of the one living God. Sitting down by a well without the town, we were soon surrounded by females, who came to draw water. After filling their earthen jars, they carried them off on their heads to the village. Soon we had a larger group, and also several men came, evidently to see who, and what we were. They were not long in suspense. Our message was unfolded, and tracts distributed. We entered the village, passed through several of its narrow, dirty streets, and after remaining an hour and a half, I hope to some purpose, we travelled on, over another extent of rice fields, and some barren grounds, to Tha-woot, a small village of fifty houses. Near the centre sat down under a knot of shady trees, covered with perspiration, and very tired. All around bore the marks of a poor but industrious people. Females were sitting under trees, and under their slender houses; some weaving, some spinning, and some freeing the cotton from its seeds,—groups of little children entirely naked, gambolling like lambs. My white face and singular dress soon fixed their attention, and when I spoke to them in their own language, they all came and sat down.

Soon several men came, and among them the head man of the village, who said, a year ago he had got one of our tracts in Ava, and was pleased with the doctrine. In giving us an account of what he read, he repeated almost verbatim much of the *View*. One of the native Christians read part of the *Balance*, and I commented on it, endeavoring to make it plain to all. The head man understood and approved, and said he should call when he came to the city. Several, I hope, got some new light, as they certainly did many new ideas. All asked for tracts, and into the hands of three grave substantial men I put a copy of the Psalms, and the Gospels by Luke and John. It was near sundown, and we set on towards another village, three miles distant. Our way lay across a barren ridge, and then over fields of rice, cotton, tobacco, and the oil plant.

Nyoung-ben is a village of a hundred and fifty houses, on the side of a gently sloping hill. Within half a mile to the east and west, are three villages, having about one hundred and thirty houses each, and only one has a monastery. The sun was down, and the full moon shining brilliantly, when we entered this rustic little town. Passing along to nearly the centre, we went into a yard containing the house and cow sheds of one of these farmers. The whole family, consisting of the man, his wife, and six children, were at their supper, on the ground before the door. A mat was brought and spread for me, at the same time numerous questions being asked in reference to my origin, business &c. In half an hour rice was cooked, and placed before us in Burman style. I tried to get an egg, or some milk, but nothing of this kind could be obtained. Many of the villagers came round, and listened to our discourse till after ten o'clock, when I wrapped myself in my cloak, and lay down in the open air, and slept sweetly till the dawn of day.

Senboug—Pan—Geo.

27. After paying for our supper, and receiving many kind invitations to visit them again, we spent some time in the neighboring villages, and then pursued our journey. Our route lay across some barren hills, much of the time having only a blind foot-path: at length, however, a wide cultivated valley lay under our feet, and we saw in the distance several groves of paha-trees, a certain evidence of the abode of man. It was eleven o'clock when we sat down before the door of a cottage in Senboug,

a village of fifty or sixty houses. A man of rough and forbidding aspect spread mats for us in the shade: but when asked to give us rice, he refused, alleging that he had none. I told him we were tired and hungry, and he must give us some, but should be well paid. He still refused: his wife, however, felt compassion, said she could get some poor rice, and would cook it for us. It was done, and she also gave us milk. But few minutes elapsed before we had a large congregation, to whom we read and explained the word of God for an hour and a half, and gave books and tracts. The savage looking man who refused us rice for breakfast, and was ill-natured because his wife had more compassion than himself, became greatly interested in the preaching, and when we were going away, he followed us, offering to give back the money I had paid him for our breakfast; but I refused, and told him to give it to his wife, to buy a dress for her little girl. After travelling for an hour over a barren ridge, and under a burning sun, we entered a beautiful valley; found a number of people—male and female, some gathering cotton, others ploughing, and others lounging in the tempting shade; to all we gave a tract, and spoke a few words as we passed on.

On the side of a gentle declivity is Pan, a pleasant village, enveloped in the dark foliage of the tamarind. In the grateful shade of one of these trees, our treasures were spread out. Between forty and fifty were soon seated round us, listening for the first time to that gospel which brings life and immortality to light. Several elderly men became interested, and appeared unwilling to have us leave. Almost every grown up person received a tract, and a few of the most intelligent got a copy of Luke and John, or a copy of the Psalms. In another little village near, made a short stay.

The sun was half an hour high when we came to Geo, a village of four hundred houses. In the first house, at the very entrance of the town, we asked for a resting-place, and for rice and curry. The household consisted of a widow, her two daughters, and one son-in-law. The pleasant laughing old lady left her spinning, spread mats in the door-yard for us to sit on, and kindled a fire, at the same time talking incessantly. One of the daughters ran to the fields to gather mushrooms, the other brought water, and I was surprised to find dishes of rice and stewed mushrooms placed

before us in half an hour, and plenty of good cool water, both to wash with and to drink. By this time we had at least thirty persons listening to the word of God, which one of the native Christians was reading and explaining. After listening some time, and receiving tracts, a few went away; but then others came, so that we had from thirty to forty the whole evening. Having a severe headache, I remained silent till near nine o'clock, when I took up the subject, and continued till eleven. I suppose about two hundred persons have heard the gospel since sundown. We lay down upon our mats to sleep, and while gazing upon the moon and stars swimming in the azure heavens, I mused on that mysterious providence, by which the ever blessed gospel is now brought into this land of darkness. The stars never shone more brilliantly in any sky, and the promises never appeared more precious in any land. Our "God is not a man, that he should lie; neither the son of man, that he should repent: hath He spoken, and shall He not make it good?" "My word shall not return unto me void." That mighty Being who has spread out the heavens as a curtain, has promised to redeem the world. There is no room then for despondency. Let the incorruptible seed be sown—let unceasing prayer be made, and the result will be glorious.

Ma-gee—La-woon, &c.—Exposure to robbers.

28. The sun shone full in my face when I awoke, and the native brethren had gone into different parts of the town to preach and distribute a few tracts. At seven o'clock we took leave of our hospitable friends, after affectionately charging them to study the word of God and forsake idolatry. The kind-hearted old lady took us on our way for half a mile, as the path was blind. After threading our way for three miles through rice fields, and fording one stream of considerable depth, reached Ma-gee, a clean little village of thirty houses. About twenty persons sat down around us, took tracts, and listened for half an hour. At ten o'clock, came to Sa-gen, a village of about fifty houses. Asked for breakfast, but could get none, as there was not a quart of rice in the village. For a month past the people have lived upon a small grain somewhat like millet, very insipid; and seldom used, except as food for cattle. They are too poor to go off and purchase rice, and the approaching harvest

is their only hope. We distributed thirty tracts and books; and read and explained some time to these poor half-famished people. Under a burning sun we sallied forth through fields, and over barren hills, till twelve o'clock, when we entered a rich vale, in which is situated La-woon, a large village. Here are two spacious monasteries, full of fat, idle monks. Going into a large house where there was every appearance of plenty—and I was not deceived—I asked for rice, and something to eat with it. The old lady said she could give the Burmans a breakfast, but she had nothing that would suit me. I told her I was very hungry and faint, and could eat any of her cookery with a good relish. Every thing was soon ready, and she seemed gratified to see me eat her rice and curry with so good an appetite. She refused the silver that was given her for our breakfasts, saying, "You are travelling through the country, giving books, and teaching the divine law, and I cannot take pay for what you eat."

We gave away about one hundred tracts, and eight copies of Luke and John. One man disputed with an ability and earnestness worthy of a good cause. He said the Burman religion was built on evidence, and was deeply rooted in the hearts of the people—that it was as impossible to persuade them to give it up, as it would be to persuade a man to throw away a brilliant of great value, which had been cherished by his ancestors, and handed down from generation to generation, for a thousand years—that to change the whole current of a nation's feelings, sympathies and prayers, was as hopeless, as to set the waters of the Irrawaddy rolling back to the north. I told him he had never examined the Burman religion, or he would not say it was sustained by evidence; and, then, he was mistaken in supposing it to be such a hopeless task to persuade a thinking people to reflect on their latter end, and choose the way of safety. After spending some time to prove this statement, he said "I will take a book and read."

We passed on through Zalokema and Sa, two small villages, and all were anxious to read. Our route now lay through a deep ravine, and we were obliged to wade along the bed of a stream for a mile, the water often two feet deep. Emerging from this lonely glen, we came to a large monastery, pagoda, and several zayats, on the brow of a hill, from which we had a fine view of a magnificent plain, stretching off a great distance to the west. The monks

were lounging in a most tempting shade. I read a part of one tract, explained a few minutes, gave each one a tract, and a copy of Luke and John to the abbot. We had three long miles to walk over the plain before coming to the next village, and as it was said to contain a thousand houses I felt anxious to reach it. When near the middle of the plain, and where the path wound along through a thicket of low brush-wood, I came suddenly upon three men who were nearly naked, and savage enough in their appearance. As there was a short turn in the path, I did not see them till within thirty or thirty-five feet. One rested upon one knee, grasping a musket, and another with the ram-rod was beating down a charge. I had walked fast, and the native brethren were some distance in the rear. To retreat was out of the question, and knowing that Burmans have a superstitious dread of encountering a white face, almost as quick as thought I stepped up to them, and laid my hand upon the gun, just as the ram-rod was drawn out. They appeared greatly confused, talked loud and fierce, while with my right hand I kept a firm grasp on the musket, which was still held by the naked savage. I made no reply to their violent language, but began asking them if they had found any gain, and if game was plenty, and then telling them about my books, and the doctrine that I was teaching in the city and villages. To my great joy the brethren came in sight. I saw their heads above the brush-wood, and knew they would be up in a minute or two. The three savages now saw them; lowered the tone of their voices, dropt the breech of their gun, and called out for books. I told one of the native Christians to open his bundle and give each one a tract. While this was being done, I slipped off, and two of the native Christians followed me. In a trice I was out of their reach, and they hallooed after me with great violence. When they found I was fairly away, they had the daring to tell the native brother who was behind, that they had followed me all the way from Geo, where we slept last night, and that they had watched the path in several places, but had missed me, because (as they said) my fate was good. Their object was my watch, which I was thoughtless enough to have with me. I consider my escape as a most merciful providence. One of the native brethren I had sent off in the morning by another route, so that only three men were with

me, and we had not even a walking-stick to defend ourselves with.

Gna-zoon—Ta-longe—"The Religion of Christ wonderful"—Return to Ava.

We soon entered Gna-zoon, a large flourishing town. In three different streets we read and explained the word of God, and gave away. I suppose, about four hundred tracts, and several copies of the Psalms, and Luke and John. We were treated with positive kindness, and three or four men of very respectable appearance urged me to come again, and make their houses my home. They said they had often heard of this new religion, and had seen one small tract, which had created a desire to read and know more. Leaving this town, we passed on through three small villages, distributing a few tracts, and talking a few minutes with the people, and an hour after dark reached Ta-longe, a village of two hundred houses, and without any difficulty obtained lodging in the verandah of the first house we entered. I suppose about twenty persons came, in the course of the evening. Several of them appeared stupid and indifferent, though a few were interested, and remained till we lay down to sleep. In the night I was awake by the talking of the native Christians. One of them was sitting up talking to the other two. He said, "How wonderful is the religion of Christ. Three years ago we knew nothing of God, or of the divine law, and were living in idolatry; now we are travelling about teaching others, and here is our teacher from America, sleeping on the floor with us, just the same as a brother." In this strain they went on for some time, and I was forcibly impressed with the expression, that "the religion of Jesus Christ is wonderful."

29. Before sunrise a number of persons called for tracts. After remaining an hour and a half, we turned our faces towards Ava, visited four small villages, and our tracts being expended, concluded to hasten back in the old path.

(To be continued.)

EXTRACTS FROM LETTERS OF MR. HOWARD.

Mr Howard, who, it will be recollected, accompanied Mr. Malcom to Ava, having accomplished the principal objects of his visit, left about the 15th of July for Rangoon, where he arrived after a passage of eight days. The

following extracts from his recent letters show the

General Aspect of the Rangoon Station near the close of 1836.

Aug. 27. The spirit of persecution has slumbered here more than a year, probably because little has been done to excite it to action. I hope the present year will not close ere the gospel shall be faithfully preached both in this city and at Maubee, where the poor Karens have suffered so much for Christ's sake. Why may we not rejoice in these momentary sufferings, when souls are thereby prepared for eternal felicity?

Mrs. Howard had long been desirous of trying the effects of a school again in this place, and while I was gone to Ava collected eight children into one, which she continues to instruct. Three of the children are girls. Many more scholars could be obtained, but it might excite the jealousy of the Government.

A kind Providence supplies all our need. We have indeed more than men in the pursuit of wealth or honor obtain—the very condition we desire. As it regards myself, without more *grace*, nothing, I am sure, which this world has to bestow could increase my happiness.

I view with the deepest interest the providence of God which guided the Board in sending us their agent, our beloved brother Malcom. It has been my privilege to enjoy his society for weeks, I might say months, for which I feel truly grateful; and I trust that his counsels and prayers, while with us, will be remembered by all with interest and profit.

Having alluded to the reasons which had led him to labor in behalf of the Burman population, Mr. Howard next speaks of the

Claims of the Karen Department.

In regard to the Karen department in Burmah proper, you will perceive that it has no missionary. The Board will undoubtedly adopt measures immediately to give them one. In doing so, I hope they will send them a preacher, and not a man who is to *become* a preacher. I know of no reasons for sending a man here to learn the Karen language, but many for a contrary course.

The Burmans well know that the Karens are not attached to them by any feeling of friendship, and would gladly throw off their yoke. A missionary who should gain the confidence of that people would be viewed by them with

great suspicion. It would be a crime for a Burman of common rank, which would cost him his head, to have gained a large party over which he exercised any considerable control; and can it be expected that a foreigner who should do so, would be viewed with indifference? Besides, a missionary could do the Karens here no good till he had obtained their language, for which his advantages in the provinces would be much greater than here.

In a subsequent communication referring to a late tour among the Karens, on the Irrawaddy, a narrative of which was published in our last number (p. 221), when about 5000 tracts were distributed, Mr. H. writes, under date of Nov. 16,—

The Lord has caused a new day to dawn on many Karens in this vicinity. With their characteristic child-like simplicity many of them received the truth, and without delay resolved on practising it. It was truly interesting to see those patriarchs of the forest calling their families around them, that they might together, for the first time, listen to the words of Jehovah, and learn to supplicate the pardon of their sins through a crucified Savior.

Renewal of Persecution—Measure of Encouragement.

On our return to this place, (Rangoon,) we found br. Webb nearly ready to leave for Ava,* on which account it seemed necessary that my labors should be mostly confined to this city and vicinity. I have, however, concluded to leave br. Ingalls † here alone, for a short time. The adversary, having changed his mode of attack, is now directing his shafts toward those who receive instruction, rather than those who give it, so that the assistants seem to be in no danger of an assault at present. Day before yesterday, it is said, twenty men were called by order of the court, and fined from eight to ten rupees each, for having received our books. Yesterday there were not more than five or six on the verandah during the day. To-day about twice that number have called. Still, the spread of the truth cannot be

* Mr. Webb and family arrived at Ava in Jan. following, having in charge for the station 3,000,000 pp. of tracts.

† Mr. Ingalls had proceeded to Rangoon with a view to pass over to Arracan, but no favorable opportunity had presented.

stopped in Burmah, while there is a faithful missionary to preach it. If, when persecuted in one place, so that he cannot preach, he will flee to another, the work will go on. I have never, indeed, seen the time when a missionary, who could speak the Burman language well, could not obtain a pretty large audience even in Rangoon, or vicinity. The fact is, if we had twenty new missionaries here in Burmah Proper, qualified to enter upon their labors, the number of destitute places would be very little lessened by the reinforcement. And we have great encouragement to labor. Several of the boatmen that have been with me, during a number of my recent excursions, have repeatedly sit up till nearly midnight, to talk with the assistants, and have at last given full evidence of seriousness. One of them has been in to attend our evening devotions to-night, and begins to talk of being baptized. He is, doubtless, honestly examining the subject. I could fill another sheet, but for want of time. But it is late, and I must close, hoping to leave for the jungle in the morning.

Karens.

EXTRACTS FROM A LETTER OF MR. VINTON.

Our last number, as noted in the preceding article, contained some account of a tour performed by Messrs. Vinton, Howard, and Abbott, among the Karens north of Rangoon. In a letter written on their return, Mr. Vinton mentions a few interesting facts which had occurred previously to the excursion, and which we have concluded to insert at this place, as further illustrative of the condition of that station, in connection with the neighboring Karens. It may be remarked, that Mr. Vinton had left Maulmein in company with Ko Chet'ing and Ko Pankih, Sept. 28, and arrived at Rangoon Oct. 3.

Religious Interest at Maubee—Baptism of Karens.

On the evening of Oct. 3, we had a most delightful interview with a number of Karens from the jungle, three of whom br. Webb baptized the day before. They gave the same interesting account of the state of things in Maubee and vicinity, as we had learned from other sources. Among the Christians, not a single case of apostacy or even backsliding. Among the impenitent,

multitudes are inquiring, besides many who are anxious to profess their faith in Christ. Ko Chet'ing went with them into the jungle, and spent a few days, and returned with the names of sixty-nine applicants for baptism. Such was the anxiety of the people to receive instruction, that he absolutely spent one whole night in preaching, and not unfrequently did he continue his speech till midnight. On his arrival there, the news spread abroad, and the people came to see him from almost every quarter. One company, of nearly a hundred, started in search of him. They went to one village, but he was not there—and to another, but he was not there; and so they continued their unsuccessful efforts two whole days, when the Sabbath overtook them. They then stopped, and spent the day in worship. Early Monday morning, a part of the company returned, but others more resolute, pursued on, and soon succeeded in finding him.

A little time before we left Rangoon on our excursion up the river, six Karens came in from the jungle to ask for baptism. Their examination lasted nearly one whole day, and was of a deeply interesting character. They exhibited a simplicity of faith in, and a strength of attachment to Christ seldom witnessed. When asked, if they would be willing to acknowledge Christ before their persecuting rulers, they said, "Yes; and though they should be persecuted, and even put to death, still they would acknowledge God as their Father, and his Son Jesus Christ as their Savior." This we could not regard as idle talk in those who had witnessed the imprisonment of their friends, and had themselves been fined for the name of the Lord Jesus. We finally concluded to baptize them all; and, by br. Webb's special request, on a beautiful morning, just as the sun began to show his golden beams, I baptized them in the name of the sacred Trinity.

From a letter of Mr. Webb we learn that, including the above mentioned baptisms, the whole number of Karens baptized at Rangoon since his arrival there in Feb. 1834, was 60, of whom he remarks, "Without an exception, so far as we can learn, they all appear well."

EXTRACTS FROM MR. VINTON'S JOURNAL.

(Continued from p. 224.)

At page 170 we had the pleasure of publishing a short extract from a letter of Mr.

Howard, relative to the very remarkable increase of the church among the Karens of Maubee and vicinity. From the journal of Mr. V. we are enabled to furnish the following additional details.

Excursion to Maubee—Karens baptized.

On the morning of the 18th I left Rangoon for Maubee, accompanied by brethren Howard and Abbott. Br. Howard being anxious to become acquainted with the state of the Karens, concluded to accompany me, although there are no Burmans in the immediate vicinity of Maubee. On our way we passed a number of Burman villages, and slept at one the first night. The next day, about noon, we reached Potha-gee's village. Here were a number who professed faith in Christ, and accompanied us to Maubee to ask for baptism. At the chief's house we found three men from up the Irrawaddy, who had never, till within a few days, heard anything of the gospel. They had been waiting our arrival with great interest, and we had hardly seated ourselves when they inquired, why we did not begin to preach to them? We remained about two hours, during which time they, together with the villagers, listened with the most breathless attention. After dinner (which was provided by the chief,) we proceeded on our way, accompanied by fifteen or twenty of the villagers. We arrived at the place of our destination a little after sunset. The next day was the Sabbath, and the Karens in all that region, having heard of our intended visit, came flocking in from every quarter. Immediately after breakfast the house was filled with applicants for baptism.

Mr. Vinton proceeds to state that the Sabbath and the three succeeding days were devoted to the examination of the candidates, and the administration of the baptismal ordinance, with occasional singing and prayer. The first day nineteen were baptized—on Monday forty—on Tuesday thirty-seven, and on Wednesday thirty-two. Of the satisfactory nature of the examination, see Mr. Howard's statement, referred to above.

On Wednesday, (says Mr. Vinton,) the scene surpassed every thing I have ever before witnessed. Notwithstanding the rain had fallen in torrents all night, the Karens living from eight to ten and fifteen miles distant, began to come in about sunrise. Nearly half of them were females, and some of them

had brought their young children, swung upon their backs, all that distance. Those that lived the farthest were obliged to start before midnight; and all came through a jungle infested with tigers, wild elephants, and other dangerous animals, and arrived perfectly drenched in rain, without a change of raiment. Still all were cheerful and happy; some in the prospect of enjoying the ordinance of baptism, and all in the sweet anticipation of commemorating the sufferings of their dying Lord.

Administration of the Lord's Supper—Observance of the Marriage rite, &c.

We had concluded to have our communion season in the shade of a beautiful bamboo grove—but the rain prevented. When we had assembled, finding the house uncomfortably full, we requested that those who were not Christians would leave; when, to our astonishment, no one moved. On inquiry, we were told that all were members of the church; nor were these more than half that were assembled on the occasion. We commenced by explaining the nature and design of the ordinance. And although about one half of the congregation were standing under, and about the house, I never witnessed a more still, solemn, or attentive congregation. When we came to set before them the lively emblems of their Savior's sufferings, and tell them of his dying love, the interest was all-absorbing. At the close, we ordained Ko Mya-tha, deacon. In this man the Christians have a most unlimited confidence, and all look up to him as a counsellor and guide. After this, we married a couple, and made arrangements for leaving.

About eleven o'clock the next morning, we began our journey, accompanied by twenty or thirty Karens, who had in many places to wade through mud and water, from two to three feet deep.* One female, whose child between two and three years old, was swung upon her back, started on her way, alike numindful of the rain that was falling, and the water through which she waded. When she became fatigued, she would sit down to rest, and spend a few moments in prayer that God would support her, and then proceed on her way.

On our arrival at a village eight miles from Maubee, the villagers collected

* The missionaries were conveyed in a covered cart, into which the Karens had harnessed a pair of buffaloes. (Ed.)

round us, and although we had baptized a large number of them at Maubee, still many of them, who had not been able to leave home, seemed overjoyed at the prospect of being allowed the privilege of professing their faith in Christ. We immediately commenced their examination, which was continued till nearly nine o'clock in the evening. The next morning others came in, and it was not till about eleven o'clock that we finished the examination. We then repaired to the water, where br. Abbott baptized thirty-four.

On our return we found a company from a neighboring village, part of whom had come to make further inquiries about the new religion, and the others to ask for baptism. Among the applicants for baptism was a leading chief, a man of more than ordinary intelligence, who had heard of the Christian religion a little more than a year since. A short time after, he went to Rangoon, to visit the teachers. Here all his difficulties were solved, and from that time he has conformed his life to the principles of Christianity. A brother of the chief, a man of nearly equal intelligence, had become so thorough a convert, as to devote considerable time to the work of exhorting others, and had already been honored with the appellation of *teacher*. These, with three others, were examined, and, being received, were baptized by br. Howard.

On our return from the water, the parents of two couples, who during our visit had received the ordinance of baptism, came, and in behalf of their children, requested the performance of the marriage ceremony; for, as they had become Christians, they wished to have their children married in a Christian manner.

Observing that the teachers, when meeting or parting, are accustomed to shake hands, the Christians have adopted the same practice. They inquired of us, if this were not a universal practice among Christians in America. We told them it was, and among those too who were not Christians—but that it was not a duty enjoined in the Scriptures, it being a customary token of friendship. "Well, then," they replied, "it is proper for us to shake hands, for we all love one another."

Return to Rangoon—Whole number baptized.

We had hoped to visit other Christian villages—but the rain continued

falling, and had already fallen in such quantities that travelling by land was impracticable. This is very unusual at this season of the year, and was entirely unlooked for by us. We then began to make our arrangements for returning to Rangoon, but there was not a boat belonging to the village. The only alternative left us, was to take a quantity of bamboos, belonging to a man living in the interior, and build a raft. To this the Christians at first objected, lest the owner should be dissatisfied; but on our proposing to pay double the amount of their value, they consented, saying that the owner, on learning the circumstances, would have no just ground of complaint. The raft was immediately constructed; but on offering them the money for the bamboos they objected, saying, that as they loved God and the teachers, they wished the privilege of saving us that little expense. When our things were all on board the raft, and we ready to leave, the affectionate Karens assembled on the shore, and we "knelt down and prayed with them all." The parting scene was most affecting. All must take us by the hand, and each had some special request to make. One had an impenitent child, and we must pray for it. Another had three who had never yet heard the gospel, and they too must be remembered. Others would exultingly say, "We bless God that he has given you permission to visit us this once; and we shall pray, and want you should pray that he will give you permission to come again." Others, still, "When you come again, you must not fail to bring the 'Ma-ma' with you, for we desire to see her too."

The progress of the raft down the river was so slow, that we hired some Burmans to take us in a boat, and arrived in Rangoon Saturday, a little past midnight.

On looking over the names of those baptized, including the six baptized in Rangoon, I find that ninety-two were males, and eighty-one females—in all one hundred and seventy-three. Of these, eleven were head men of villages, or petty chiefs over small districts, and all had worshipped God from two months to three and four years. The Christians do not recognize any as disciples, who have not abandoned all kinds of nat worship, and the use of intoxicating liquor, and keep the Sabbath, and pray in their families.

During our stay we were furnished

with fowls, rice, eggs, and all kinds of eatables that the jungle afforded. These came in, in overflowing abundance, and what we did not need during our stay, they requested us to take with us to Rangoon.

I left seven interesting young men, to come round with br. Abbott to Maulmein, to learn to read. A number of others proposed, as soon as the travelling would permit, to come by land. We therefore expect to have a school established during the dry season.

West Africa.

EXTRACTS FROM THE JOURNAL OF MR. CROCKER.

(Continued from p. 21.)

Preparations for Schools—First essays for the improvement of the natives.

Edina, Oct. 9, 1836. Yesterday br. Mylne and myself returned from a visit to Monrovia, Caldwell, and Millsburg. Had pleasant interviews with our Christian friends in those places, and were permitted to attend a number of, I trust, profitable meetings. As some money, cloth, &c. had been sent us from the Ladies Ed. So. of New Orleans, to be disposed of to the best advantage in the cause of education, one object which we had in view, in visiting these places, was to ascertain where was the most suitable place, and who was the most suitable person, for opening a school. After looking at the situation of all the towns in the colony, and examining several candidates, we fixed upon Monrovia as the place, and br. Lewis R. Johnson as the teacher.

21. Went, last Thursday, up the river to Bullum town, to procure some natives to build the school-house at Edina, and to see what native children could be obtained to attend the school. Spent the night there; failed of getting natives to build the school-house, but had the promise of a boy for the school.

Went, in the morning, further up the river to Sante Will's place. The king was out of town. Had a severe paroxysm of fever, which unfitted me for doing any thing during the day. Left word for the king to send down some men to build the school-house. Came down on Saturday. It rained hard, and I was taken with a chill soon after arriving. Found br. Day at our house, from the Cape. He started from Monrovia, with his wife and goods, in a boat

of about seven tons; but, having narrowly escaped from a pirate, he and his wife landed at Junk, and walked the beach to Edina, about thirty-five miles. They had a small child to bring.

Dec. 22. About a month ago, having had many messages from Sante Will, stating that my house was done, and requesting me to return, I went up in company with br. Mylne. We were cordially received. While we were there, the conjurer, or grigri man, performed some of his tricks. Four persons were then in the stocks, having been convicted by the country law of poisoning a son of Sante Will. Among these were the mother and wife of the supposed poisoned person. They had been pointed out by the grigri man, and after being called to the test of "saucy wood," most, if not all pleaded guilty. The object of the grigri man now was, professedly, to see if there were any others accessory to the poisoning. But he discovered none. On this occasion he was fantastically dressed, and with great dexterity threw himself into a variety of attitudes.

A few days subsequently, hearing of an opportunity to revisit Monrovia, and anxious to put to press the Bassa spelling-book, which he had recently prepared, Mr. C. returned to Edina, and thence, by the way of Little Bassa, to Monrovia, as stated in the Magazine for May, p. 120. The journal proceeds, under date as above:—

After staying at the Cape about a week, having put my small work to the press, and engaged a carpenter to build our mission-house, I embraced the first convenient opportunity to return to Edina. Came down in the Niobe. She had emigrants and missionaries for Cape Palmas. Had a most interesting interview with the missionaries. Arrived here on the 19th inst. Came over the bar in an open boat safely; but breth. Savage and White were capsized the next day. They, however, got ashore safe.

Jan. 15, 1837. Lord's day. Am once more in Sante Will's place. Came here day before yesterday. As some of the boys belonging to the school came up with me to spend a few days, had a Sabbath school to-day, composed of three American and six native boys. Sante Will came into my house to-day. One of the American boys was reading a description of heaven, where it says, "there shall be no night there." I told him that was a description of heaven

from God's book; that there was no night in heaven, no sickness, no trouble; that no palavers would arise, for no bad people would be permitted to enter. I told him I wanted him to go to heaven;—that the reason I wanted to learn his language was, that I might tell him what "lived in my heart" on this subject. He replied, that was what he wanted. He said he had been keeping the Sabbath to-day.

22. Another Sabbath has dawned upon me; but I am where the day is not regarded. The almost constant beating of rice, the boisterous laugh, and the continual chat of the natives, form a striking contrast with the Sabbath of my early years.

28. Received yesterday a letter from Edina, signed by two of our native pupils. It is written in the Bassa language. With some assistance from my interpreter, I have been able to find out its meaning. This is no doubt the first letter ever written in that language.

Have frequently spoken to Sante Will against his working on the Sabbath. Sometimes he seemed to be in a measure influenced by what was said; at others, he would say, "It is country fash;" and so attempt to silence his conscience. Last Sabbath, towards night, he came into my house, and I asked him if he had been to work. He smiled, and said he had. I felt my spirit stirred within me, and spoke to him with a good deal of earnestness. I told him, I believed God would send him to hell for breaking the Sabbath when he knew better; and that, as he was king, he was highly accountable; for so long as he worked on the Sabbath, his people would work. He seemed much abashed, and did not know what to say. He was soon after taken unwell, and has not been able to do much if any work this week. He told my interpreter, that what I said to him about going to hell, 'crossed his heart,' i. e. lay heavy on his mind, and that he believed God had been punishing him for breaking the Sabbath; for as soon as I spoke to him about it, his head began to ache, and had ached ever since! He came to see me to-day. I told him that to-morrow was the Sabbath, and asked him if he intended to work. He said, with some degree of earnestness, that he should not.

On the 30th Mr. Crocker again visited Edina, in compliance with a request from Mr. Mylne, whom he found severely ill of a fever. On the 14th of Feb. he returned to

Sante Will's, Mr. M., who had partially recovered, being in company "in hopes of being benefited by a change of air and scenery."

Superstition of the Natives—Funeral rites, &c.

Feb. 17. Had this evening a specimen of the natives' superstition. Br. Mylne and myself have been asking one of the natives, who lives with us, about a sick man, who is supposed to have been bewitched by his wife, his mother, and two other persons. We asked him how it was done. He said that it was done in another world; that these persons cut off his head, played with it, and then put it back again. Upon this, the man was taken with the head-ache, and has not been well ever since. The country grigri man, being in a secret place, happened to see these witches at their midnight revels, and, finding out their names, told of them. They were therefore put into the stick, i. e. their feet were fastened in a log of wood prepared for the purpose. They are liberated on the condition that if the sick man dies, they are to die, or be sold as slaves. As most of them are old, they will probably be put to death. It may be asked, as there is a prospect that the sick man will die, why they do not run away? But where will they flee? So long as the slave trade is carried on with its present briskness, it is not safe for a native to leave his own part of the country. If he is young enough to sell, he will be in constant danger of being taken and sold as a slave.

We endeavored to convince our young man of his folly, in believing that the man's head was taken off, &c., but in vain. He detailed a number of absurdities connected with it, which to him were "demonstrations strong as proof from holy writ." How much this people need the light of the gospel! Oh that I may, as I become more acquainted with the foolish and degrading superstitions of this people, become more earnest to communicate to them the only light that will disperse these mists!

21. Heard to-day that br. and sister White, Presbyterian missionaries at Cape Palmas, are no more, and that Dr. Savage, an Episcopalian, is very sick. This information has distressed me very much. Our short acquaintance endeared them to my heart, and I heartily welcomed them to these shores as fellow-laborers.

March 1. For two or three days, there has been much confusion in town. A dead body, which has been kept above ground for about two years, has at length been deposited in the earth. For many nights preceding this event, there have been much drumming and dancing. Day before yesterday, the people having been sent for, flocked into town, old and young. The day was principally spent in dancing and singing. At night the people from the neighboring towns went home; but came back yesterday morning. After dancing about the town for several hours, they went out and brought the body into town, singing, drumming, dancing, firing guns, &c. The body was completely wrapped up in cloths. They had contrived to put a pair of shoes on the feet. They laid the body down on some mats before my hut. They had much to say over it, the meaning of which I could not fully ascertain. There was a basket near the body, into which the women, as they danced round, threw a little rice. This they did several times. At length, two of the wives of the deceased came crawling on their hands and knees towards the dead body, uttering piteous cries; and one of them shed many tears. One of them crept as far as the mat on which the dead was laid, and drank water out of some leaves, placed in a small hollow, made in the ground; she did this three times, spitting out the water as fast as she drank it. The king then had two goats and a sheep killed; and while these were cooking, the people went off with the dead body. They then had a feast on their meat and rice. Those who could not stop at the feast, took away small portions of the meat with them. The natives are so eager for meat, that they eat skin, entrails, and about every thing that can be masticated. This man was considered rich, which was the reason of so much ceremony at his funeral. His wives, twelve in number, are divided among the head men of the country.

6. Have been conversing this evening with some natives who can speak a little English, about the way of salvation through Christ. It is difficult to convey ideas to these natives upon the subject of religion, as many of the terms must be new to them. They seemed to be struck with wonder at a description of the day of judgment. To give them an idea that the object of our singing in worship was to praise God, I sang a few words in their language,

adapted to common metre. The words were these:—

Gripaw aw nomodji;
Gripaw aw nomodji gaka;
Gripaw aw-nyi dju aw ke me;
Gripaw aw nomodji.

God is good;
God is very good;
God gave his Son to die;
God is good.

They seemed interested in the conversation. A young man who lives with us, and who is learning to read, put the question; "S'pose countrymen li' [live] wi' God man, God wi' hepe he?" I told him if he loved and served God, he would help him, if not, he would cast him away.

Sante Will told me, a few days ago, that king Koba, the head king of this part of the country, said to him, "I am afraid of that white man; he comes and sits down softly in my country; I don't know what he will do." His prejudices, however, have been so far overcome, that he has given us one of his own sons to be instructed at our school. This is a bright boy, and I hope will do well.

26. Have been at Edina about a fortnight. Came down to attend the first Bap. Quarterly Meeting ever held in this region. It was held at Bassa Cove. Br. C. Teage and br. Anderson, with some sisters, came down from Monrovia in a small vessel. Their visit was very refreshing to us. The meeting was interesting, and I trust some good was effected. Several persons seemed awakened in a good degree to a view of their situation as lost sinners. To-day had the privilege of seeing the ordinance of baptism administered to a female, who has recently indulged a hope in the Savior.

Last evening, when we were conversing with our native children, king Koba's son asked, "If any one should do good to his fellow-creatures, and injure no one, whether he would not go to heaven, even if he did not serve God." One of them also asked, "Seeing the natives did not understand books, and could not know the right way, if they would not go to heaven."

April 6. Came up to Sante Will's place yesterday. Had some difficulty in getting up, on account of the fallen trees in the river, but arrived safe. Was welcomed with a great deal of apparent cordiality by Sante Will. May the Lord enable me to be faithful to the natives, and prosper my way before me.

13. Several sheep belonging to this town, having been killed by a leopard night before last, yesterday the head men of the neighboring villages were called in, to see what wizard had turned to a leopard and killed the sheep. Two men underwent an examination; but as nothing was proved against them, the case was handed over to the grigri man to decide. Their belief in witchcraft is so strong, that they ascribe some of the most common events of providence to it. When I endeavor to show them their folly, in relation to this thing, they ascribe it to my ignorance of its nature. One of them, in talking with me the other day, reasoned thus, "You sabby book?" Yes. "Countryman, he no sabby book?" True. "S'pose countryman, 'cause he no sabby book, say you no sabby book; would he say true?" No. "Looke there! so witch palaver be."

14. Had some intimation to-day of the danger that must attend attempts to eradicate the deep-rooted superstitions of the natives. There has been another palaver about the sick man before mentioned. The grigri man has been called, to see why he does not get well. He attributes it to witchcraft, and charges those who were first accused of poisoning him, with the crime of keeping him sick, though the continuance of their lives depends upon his getting well. My interpreter said in the presence of a native who can talk some English, that the grigri man told a good many lies; and I remarked to the native man, that the natives would have more sense by and by. I had remarked to him before, in the course of the day, that the grigri man knew nothing more about these things than any body else. After talking with him a little, he turned to my interpreter, and said, with much earnestness, "Mind what you say; somebody will kill you soon. They kill you quick in this country." The remark was probably as much intended for me, as for him. He was no doubt sincere, and spoke from his knowledge of "country fash." The grigri man seemed to eye me very closely, as I was witnessing, though not able to understand, the palaver. He probably knows that my influence, so far as it goes, will lessen his power over the superstitious fears of the people, and he, no doubt, would be glad to have me out of the way.

May 12. Edina. Came down from Sante Will's last Friday, after having been there about a month. Had a severe attack of fever last week, but was

so recovered as to be able to preach at Bassa Cove last Sabbath. Have been to work on our mission lot for some days past, and seem to be gaining a little strength. Heard yesterday, that Sante Will's eldest son is dead.

13. Have heard that the four natives who were under sentence of death, for poisoning Sante Will's son, have all been put to death with knives. The news has greatly distressed me. I had hoped all along, to prevent their death, if possible, as I supposed the suspicion had no other foundation than superstition. But it is now too late, and my soul is cast down within me. How dreadful is the superstition which binds down the minds of the natives of this country! May the Lord hasten the day, when this darkness shall be dispelled! I long to tell these natives, in their own language, of the "glorious gospel of the ever blessed God."

General view of the Mission.

As it respects the mission generally, its affairs are as prosperous, as perhaps we could expect, in view of all the circumstances. At least, the events of providence in relation to it, have been such, as to give us no real cause of discouragement. True, we find obstacles; and these we expected. We should be disappointed if we did not find them. But, however unworthy we may be, we believe God looks with favor upon our object. The school at Edina, under the direction of br. Day, has thus far given us pleasure. There are about fifteen or twenty children of colonists, and eight natives. Br. Day teaches reading, writing, arithmetic, grammar, and geography. He seems to take a deep interest in his work. He has, as an assistant, a young man, by the name of Peyton Stewart, brother to Mr. Day's wife, about twenty years old, a member of the Baptist church at Monrovia. This young man devotes his whole time to teaching the native children. Having made himself acquainted with Pickering's principles, and having some knowledge of the native tongue, he is very well qualified for his station. His success has thus far exceeded our expectations.

We feel much the need of more laborers. When we think of the uncertainty of life, especially in this climate, and then cast our eye to America, and know of no white man of our denomination who intends to come to these shores as a missionary, we feel some times a rising fear, lest the mission may possibly fail

for want of laborers. But, as a general thing, we feel a good degree of confidence, that God will not suffer what has been feebly begun here, to be abandoned. He has given us too many tokens of his favor, to permit us to despond. We would therefore entreat our young brethren, whom God has called to labor in his cause, to come hither; not for the purpose of propping up our sinking spirits; for, so long as we have the promises of God to rest on, and evidences that he regards our object with favor, we need no such props; but we would earnestly *invite* them to participate with us, in the *privilege* of laboring in a field which we believe God has designed to bless. As the mission-house will soon be done, better accommodations than heretofore, will be afforded the missionaries, which will proportionably lessen the danger of acclimation.

Recent Intelligence.

Arrival of Missionaries. The barque Rosabella, which left this port about a year ago with missionaries for Asia, arrived at Maulmein, March 17, and at Calcutta, April 11, after a "very pleasant voyage." The missionaries were all in good health. From Capt. Green and the other officers of the Rosabella, they had "received every possible expression of Christian kindness and affection." Above all, they had been favored with the presence of the Divine Spirit, and the conversion of the supercargo and four seamen to God. Our last date from Messrs. Thomas and Bronson is May 3, Culna, on their way to Sadiyá, which they hoped to reach before the setting in of the rains. Mr. and Mrs. Hall left Calcutta for Kyouk Phyoo April 25. Mr. Malcom was at Singapore May 17, and would shortly leave for Bankok.

Donations from August 15 to September 15, 1837.

| | |
|--|------------|
| Tolland, Ct., Mrs. Burnham, 1,—Bap. ch. mon. con., 9,—per Rev. S. Barrows, | 10, |
| Saratoga Bap. Asso., N. Y., per Dea. J. A. Waterbury, treas., | 87.03 |
| Malden, Ms., Fem. Bur. Bible Soc., for Bur. bible, per Mrs. M. Stiles, tr., | 24.75 |
| Cohasset, Ms., Miss H. James of the Bap. ch. in Scituate, per Rev. J. Holbrook, | 4, |
| Newton Theol. Inst., Ms., collections of the students at mon. con., per Mr. C. B. Davis, | 17.85 |
| Washington Union Asso., N. Y., Rev. Archibald Wait, tr., per Rev. Dr. J. Going, | 37, |
| Worcester Bap. Asso., Ms., Rev. O. Converse, tr., | 242, |
| ed. a Karen youth named John Wayland Greene, per Mr. Tucker, | 25, — 267, |
| York Co. For. Miss. Soc., Me.—Saco Bap. ch. 21.20—Alfred and Waterboro' Bap. ch. 15.—Wells Fem. For. Miss. Soc. 20.—Wells, males of the cong., 2,—Milton, N. H., Bap. ch. 11.50—Kennebunkport Bap. ch. and soc., Mc., 10,—Kennebunk ch. 4.85—N. Small, 25—Rev. J. Seavy, 25—Cornish Fem. Miss. Soc. 7,—individuals in Cornish 3,—Dea. Noah Jewett 2.50—contribution at York Asso. 4.85—Somersworth, Great Falls ch. and soc., for Bur. Miss., 18.77, and for African Miss., 18.75—per Charles Swasey, Esq., tr., | 139.92 |
| Stratfield, Ct., Bap. ch., from a few members, for Mr. and Mrs. Vinton, per Rev. J. H. Linsley, | 10.25 |
| Windham Co., Vt., Bap. Asso., for Bur. bible, per Rev. P. Howe, of Marlboro', | 21.50 |
| Sturbridge Asso., Ms., Mr. L. Barrett, tr., per Rev. E. Thresher, | 48.26 |
| Haverhill, Ms., Rev. George Keely, for Bur. Miss., | 5, |
| Northampton, Ms., donation of a balance from R. M. H., per S. P., | 80, |
| Hallowell, Me., S. S. Bible Soc. in 1st Bap. ch., per Mr. W. A. Woodbridge, | 6.67 |
| Providence, R. I., Miss. Soc. connected with Brown Univ., per Mr. W. H. Bott, tr., | 7, |
| Waterville College, Me., at mon. con. of the students, per Mr. F. Merriam, | 8.44 |
| St. Helena Island, Beaufort Dist., S. C., Bap. ch., per Rev. D. Bythewood, | 70, |
| Framingham, Ms., Juv. Soc. of the 1st Bap. soc., Miss Myra Nixon, tr., for Burman schools, per W. Nixon, Esq., | 10.77 |
| Mentor and Willoughby Plains ch., Ohio, 2, Abby Baily, 50, Lucy Rider, 50,—for Burman Mission, per Elder T. B. Stephenson, | 3.00 |
| | 779.24 |

H. LINCOLN, Treasurer.

CLOTHING.—Received a trunk, marked "Rev. G. S. Comstock, Arracan," and, contrary to the request on 2d page of the cover of the Magazine, it was not "accompanied with the name of the donor," nor with any "full schedule of the articles contained, or estimate of their value."

Box of clothing from ladies connected with Bur. Ed. Soc. of Portland, Me., valued at \$50, for Mr. and Mrs. Mason, Tavoy.

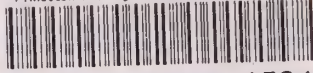
Box of articles from a few members of the Bridgeport Bap. ch., Ct., valued at \$20, for Karen schools in charge of Mr. and Mrs. Vinton, Burmah.

For all ... only

THE UNIVERSITY OF CHICAGO

I-7 v.17/18
Baptist Missionary Magazine

Princeton Theological Seminary-Speer Library



1 1012 00310 1534